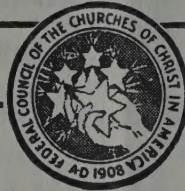


# Federal Council BULLETIN

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Vol. XVII, No. 2



February, 1934

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## Statesmanship and Religion

By Honorable Henry A. Wallace

## How Big Is Our Christian Message?

An Editorial

## Military Training vs. The Christian Conscience

An Editorial

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A JOURNAL OF INTERCHURCH COÖPERATION

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# Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION Chicago, Ill.....	February 7-17
COMMITTEE OF REFERENCE AND COUNSEL, FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA New York, N. Y.....	February 20, 21
FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF EVANGELISM Columbus, Ohio.....	April 3-5
GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, - SOUTH Jackson, Miss.....	April 26-May 7
COMMUNITY CHURCH WORKERS OF THE U. S. A. Kansas City, Mo.....	May 15-17
CHURCH CONFERENCE OF SOCIAL WORK Kansas City, Mo.....	May 20-26
UNION OF REFORMED CHURCH IN THE U. S. AND THE EVANGELICAL SYNOD OF N. A. Cleveland, O.....	June 26, 27
BAPTIST WORLD ALLIANCE Berlin, Germany.....	August 4-10
TENTH NATIONAL CONVENTION, EVANGELICAL BROTH- ERHOOD, EVANGELICAL SYNOD OF N. A. Milwaukee, Wis.....	August 21-24
UNITED CHURCH OF CANADA, GENERAL CONFERENCE Kingston, Ont., Canada.....	September 12-21
FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA, BIENNIAL MEETING Dayton, O.....	December 4-7

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## Federal Council Bulletin

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# FEDERAL COUNCIL BULLETIN

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VOL. XVII, No. 2

FEBRUARY, 1934

## THE EDITORIAL OUTLOOK

### *A Prayer for Freedom from Race Prejudice*

**O** GOD, WHO hast made man in Thine own likeness and who dost love all whom Thou hast made, suffer us not, because of difference in race, color or condition, to separate ourselves from others and thereby from Thee; but teach us the unity of Thy family and the universality of Thy love. As Thy Son, our Savior, was born of a Hebrew mother and ministered first to His brethren of the House of Israel, but rejoiced in the faith of a Syro-Phœnician woman and of a Roman soldier, and suffered His cross to be carried by a man of Africa, teach us also, while loving and serving our own, to enter into the communion of the whole human family. And forbid that, from pride of birth and hardness of heart, we should despise any for whom Christ died or injure any in whom He lives. Amen.

—MORNAY WILLIAMS.

### *A New Day in the Church Calendar*

**A**MONG THE new days that are finding a place in the Christian calendar of today, none has more timeliness and significance than Race Relations Sunday, which this year falls on February 11. The spiritual peril involved in racial prejudice and in a false sense of superiority toward those whose skins are of another hue or who differ from us in culture is so insidious that we need to be reminded of it again and again.

During the past year, we have seen in Germany a shocking example of the extremes to which such an attitude can go. But we have

grave examples of the same spiritual failure at home, especially in the treatment of Negroes by the white majority. The appalling lynchings of the last few months, the discriminations against Negroes in our economic life, the forced segregation of Negroes and the ban upon social contacts with them, all bear witness to the need for a new spirit in our racial contacts.

Race Relations Sunday gives to the churches an opportunity to release influences making for that mutual appreciation, goodwill and coöperation which are a practical and urgently needed manifestation of the spirit of Christ.\*

### *How Big Is Our Christian Message?*

**O**UR GENERATION has become accustomed to think of Christianity in terms of a way of life and of a social effort to build a better world. That is well. It was a note that needed to be sounded. Now, however, we are beginning to realize that a call to heroic living and to social struggle is far from enough. Something of supreme importance is still lacking, namely, the spiritual power that will enable us to achieve the high goals that Christianity sets before us.

We are summoned to build a better world, we have been saying, but whence are to come the inner resources which such an endeavor demands of us? Weak, vacillating, fearful, tempted to selfishness and sloth and other besetting sins, lacking unity of purpose, who are we that we should expect to accomplish the

\* Suggestions for the observance of the day may be secured from the Federal Council of Churches, 105 East 22nd Street, New York.



mighty tasks to which the Christian social ideal challenges us?

We have great social causes to live for, but in such days as these we are startlingly face to face with the fact that social causes require spiritual power which they do not in themselves generate. Underneath all our problems of social conduct and human relationships there is the more basic problem of discovering the sources of spiritual strength which the enlarged conception of the Christian life demands. To give us a greater view of Christian duty is only to drive us to despair unless with the challenge of the task there comes also the promise of necessary power.

There is a philosophy of life which tells us that no power is available beyond what we ourselves already have. It is a view of life which makes us think of ourselves as mere accidental by-products of physical processes in an indifferent universe which has no spiritual meaning or purpose except that which we ourselves may be able to force upon it. If that is the final word, then our vision of exalted objectives for humanity dooms us to a sense of futility and disillusionment. But over against this is the view of life which the Christian Gospel affirms. At the heart of the universe there is God! There is a spiritual purpose greater than ourselves to which we can link our faltering purposes. There is spiritual power above us by which we can be empowered. If that is true, then it is what we supremely need to know.

And it is the glory of the Christian religion to bear witness to this reality. Christianity is not merely a set of ethical principles or of social objectives. It is the revelation through Christ of spiritual power available for man's highest needs. Any lesser Christianity than this is inadequate for our age and will leave men and women still groping for what they wistfully hope for from the Church. The Christian message for our generation is not simply that there is a way of life which all should follow—it is that there is power to enable men to follow it. A message centered in the reality of God as Christ makes Him known will give them something to live by and provide a solid foundation for all the social and international purposes that we pursue.

What a tragedy if in a day of unexampled need for spiritual resources our message had nothing to offer at this central point!

## *Military Training vs. The Christian Conscience*

THE ISSUE of freedom of conscience has now been decisively joined in the suspension of a growing number of students, who are conscientious objectors to military drill, from their respective universities. Here is a situation in which basic Christian principles are at stake.

Ennis Coale and Wayne Lees have been suspended from the University of Maryland. Mr. Coale's position was sustained by the Baltimore Superior Court, but this decision was reversed by the Maryland State Court of Appeals. The United States Supreme Court held that it had no jurisdiction in the case. A special committee of Maryland clergymen gave their moral and practical support to Mr. Coale as his case progressed through the courts.

At the University of California, Albert Hamilton and Alonzo Reynolds have been suspended. Bishop James C. Baker of the Methodist Episcopal Church has interested himself in these cases, as have a considerable number of other churchmen of the state.

More recently, seven conscientious objectors to the R.O.T.C. were suspended from Ohio State University. Already a committee of pastors is being formed in Ohio to defend their rights.

For several years the churches have been practically unanimous in recording their conviction that military training should not be made compulsory in civilian educational institutions. Some of the national bodies have taken specific action intended to give support to the conscientious objectors to the R.O.T.C. among their own number. The position of the Quakers is well known; that of other churches now deserves attention. The General Conference of the Methodist Episcopal Church petitioned "the government of the United States to grant to members of the Methodist Episcopal Church who may be conscientious objectors to war the same exemption from military service as has long been granted to members of the Society of Friends" and similarly petitioned "all educational institutions which require military training to excuse from such training any student belonging to the Methodist Episcopal Church who has conscientious scruples against it." The General Assembly of the Presbyterian



Church in the U. S. A. instructed its Board of Christian Education "to take such action as may be necessary to establish the status of a Presbyterian who has conscientious objections to war as being the same as that of a member of the Society of Friends." The Disciples of Christ have pledged their moral support to conscientious objectors to military drill. Among the other denominations taking action against compulsory military training are the Northern Baptist Convention, the Congregational and Christian Churches, the Reformed Presbyterian Church of North America, the Reformed Church in America, the Seventh Day Baptist Church.

The Federal Council for many years has been opposed to the compulsory features of the R.O.T.C. In reaffirming its position on this question the Federal Council at its 1932 Quadrennial Meeting said: "The State should not create the dilemma of loyalty to country or to Christ. Should such a dilemma arise, we follow Christ." The State and the responsible officers of certain of our educational institutions are creating the dilemma of loyalty to the State or to Christ. In such a dilemma who can doubt where the churches of Christ must stand?

### *A Challenge to Christendom*

**T**HE PLIGHT of 60,000 refugees from Germany presents a peculiar challenge to the conscience of Christendom—a challenge which thoughtful Christians cannot escape. There are two reasons why we cannot say, "Let the Jews look out for these refugees." The first is that by no means all of the refugees are Jews. Several thousands of them are non-Jews who have had to leave Germany as political exiles; others are Christians of Jewish descent against whom the terrible racial prejudice of the Nazis vents itself as well as against those who are Jewish in both religion and blood.

The second and more important reason why we can not evade a responsibility for the refugees is the very fact that the great majority of them are Jews—Jews who are suffering bitter injustice at the hands of those who call themselves Christians. It would be a standing reproach against Christendom if the true Christians of the world were callously indifferent when Jews have been made the victims of unchristian policies perpetrated by nominal Christians. The one way in which we can in some

small measure atone for the unchristian practices directed against German Jews is to come actively to their help in their time of suffering. Their condition, as reported by James G. McDonald, the High Commissioner appointed by the League of Nations, is deplorable, and vast numbers scattered in different countries are destitute. They require immediate relief and also assistance in securing permanent homes.

We rejoice that the Archbishops of Canterbury and York and the leaders of the Free Churches are appealing to English Christians to help and that the Universal Christian Council has sent out a similar appeal to the church members in all lands. We are still more gratified to learn that in our own country plans are under way, as a result of a conference convened by the President of the Federal Council of Churches, to rally the conscience of American Christians in a way that should result in a generous expression of true Christian sympathy.

### *A Trumpet Call to Coöperation*

**N**O VOICE that has come from any church group recently is a more hopeful sign of the new spirit of unity arising in Protestantism than that of the Baltimore, Md., Annual Conference of the Methodist Episcopal Church, which at its last meeting made this far-seeing declaration:

"We see less progress in interdenominational coöperation and union than we desire to see. The boast that difficult times have closed few churches, except that it reveals sacrificial devotion to the Church, leaves us cold. This period ought to provide opportunity for amalgamation of congregations and institutions, for the discontinuance of weak congregations in over-crowded communities, for closer coördination of local churches, denominational machineries. In a day when coöperation is seen to be essential in industry, the Church should give a high example of ability to work with others."

These Baltimoreans are right. The churches are in danger of missing their day of opportunity. Under the pressure created by acute financial need, when it would be morally unjustifiable to spend missionary money in perpetuating needless churches, can they abandon their old *laissez-faire* individualism and step out on a truly coöperative policy? Coöperation is so close to the very heart of Christianity that the churches ought to be setting before the world the supreme example of coöperation. Will they do it?



# Statesmanship and Religion

By Honorable Henry A. Wallace, Secretary of Agriculture\*

THE SOCIAL machines set up by this Administration will break down unless they are inspired by men who in their hearts catch a larger vision than the hard-driving profit motives of the past. More than that, the men in the street must change their attitude concerning the nature of man and the nature of human society. They must develop the capacity to envision a coöperative objective and be willing to pay the price to attain it. They must have the intelligence and the will power to turn down simple solutions appealing to the short-time selfish motives of a particular class.

Enduring social transformation such as the New Deal seeks is impossible of realization without changed human hearts. The classical economists, most orthodox scientists and the majority of practical business men question whether human nature can be changed. I think it can be changed because it has been changed many times in the past. The Christians of the second and third centuries inaugurated a tremendous change. Again the Protestants of the sixteenth century introduced an element of firm resolution and of continuous daily discipline into human nature which had hitherto been lacking. Great religious movements which consist essentially of a changed human nature eventually come to fruition and are followed by a time when a spiritual vacuum coincides with great material uncertainty. The people in their anguish then seek to change their course.

What a marvelous opportunity there is today to minister to the disillusioned ones who at one time had such perfect faith in endless mechanical progress, in the continual rise of land values in their own particular sections, in the possibilities of ever-expanding profits, and in wages which were to go higher and higher while the hours of work per week became less and less! This faith in triumphant machinery as the last word in human wisdom has now been rudely shaken. The ideal of material progress could satisfy only so long as we were engaged in the material job of conquering a continent. Of course, those of us who are close to the scientists and inventors realize that extraordinary progress is yet possible. As a matter of fact, the possibilities along this line are almost infinite, but the significant thing is that we cannot enter into these possibilities until we have acquired a new faith, a faith which is based on a richer concept of the potentialities of human nature than that of the economists, scientists and business men of the nineteenth century.

What an extraordinary twist of the human mind it was in the nineteenth century to think of human society as composed of so-called "economic men"! As a result of this thought, an increasing percentage of our popu-

lation did become in fact "economic automatons." The profit motive ruled and it was discovered that through the mechanism of money and the organized commodity and stock exchanges, it was possible to make huge profits in an atmosphere so theoretical and divorced from reality that mistakes in judgment, involving millions of innocent victims, became all too easy.

I am wondering if the religion we shall need during the next hundred years will not have much more in common with the Christianity of the second and third centuries or possibly even with that of the Middle Ages than with the Protestantism of the past one hundred years. The strong personal initiative conferred by the Protestant religions must in some way be merged into a powerful religious attitude concerning the entire social structure. I am not talking about welfare drives and other forms of charity which good men among the Protestants, Jews and Catholics alike support so loyally. The thing I am talking about goes far deeper. It is an attitude that will flow not from external compulsion but that will spring from the hearts of the people because of an overwhelming realization of a community of purpose. Perhaps the times will have to be even more difficult than they have been during the past two years before the hearts of our people will have been moved sufficiently so they will be willing to join together in a modern adaptation of the theocracy of old.

The bitterness in the hearts of many of the communists and farm strikers in this country appalls me, but I am even more concerned about the way in which powerful business interests, steeped in the doctrines of *laissez-faire* and survival of the fittest, are able to hire fine intelligent men to serve short-time selfish ends by presenting their case in Washington. The expressions of the extreme left-wingers may oftentimes be venomously cruel and brutal, but I am thinking even more about the intelligent burrowing of those whose thoughts are guided chiefly by concern for immediate profit. Of course, our hope lies in the fact that the great bulk of laboring men, farmers and business men are neither bitter nor rapacious. They are patient, long-suffering people, slowly struggling to find the light.

If the Christian religion is to help them in finding that light, it must furnish the spiritually hungry people with something which is truer and more compelling than the "dog-eat-dog" philosophy of the classical economists and the biological scientists. I am not denying either evolution or the law of supply and demand. But I am denying the right of a philosophy based on such laws to guide humanity toward the infinite richness which is resident on the one hand in human nature itself and on the other hand in the capacity of science

\*Part of an address delivered at the special meeting of the Federal Council of Churches on December 7, 1933.



to exploit the material world for our benefit. Business men operating as individuals on the animal plane can destroy us, no matter how great our scientific discoveries. And as a matter of fact, the greater the discoveries, the more certain the destruction.

The religious keynote, the economic keynote, the scientific keynote of the new age must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of coöperation. When coöperation becomes a living reality in the spiritual sense of the term, when we have defined certain broad objectives which we all want to attain, when we can feel the significance of the forces at work not merely in our own lives, not merely in our own class,

not merely in our own nation, but in the world as a whole—then the vision of Isaiah and the insight of Christ will be on their way toward realization.

This spiritual coöperation to which I refer depends for its strength on a revival of deep religious feeling on the part of the individual in terms of the intellectual concept that the world is in very truth one world, that human nature is such that all men can look on each other as brothers, that the potentialities of nature and science are so far-reaching as to remove many of the ancient limitations. This concept which now seems cloudy and vague to practical people must be more than the religious experience of the literary mystic. It must grow side by side with a new social discipline. Never has there been such a glorious chance to develop this feeling, this discipline, as in this country today.

## Heads of Thirty Communions Join in Call to Spiritual Advance

THE HEADS of thirty national communions, with an aggregate membership of over 27,000,000, have joined in issuing a call to spiritual advance for 1934. It carries great weight by virtue of the fact that outstanding representatives of the various churches have found themselves in agreement on so many vital points. It grew out of an informal conference convened by the Rev. Albert W. Beaven and the Rev. Lewis S. Mudge, President and Vice-President of the Federal Council of the Churches of Christ in America. Since the statement is unofficial in character, the signers include representatives of certain communions which are not members of the Council.

The statement, entitled "The Present Crisis as a Summons to Spiritual Advance," is in part as follows:

"We are agreed in affirming certain eternal verities which stand unshaken amid the present chaos. In the face of prevalent skepticism we affirm an unchanged faith in God. In the face of widespread moral confusion we affirm faith in Jesus Christ as Lord and Saviour, through whom God has revealed Himself and shown us His will for human life.

"We are agreed in holding the personal experience of fellowship with God in Christ to be the supreme value in life and the foundation of any Christian program adequate for a fear-stricken and bewildered world. Unless the Gospel is first lodged in the heart of the individual as a renewing and transforming power, it can have no healing for society as a whole.

"We are agreed that a renewed spiritual life for each of us as individuals must lead us straight out into the great social issues of our day—not away from them—and make us think of them in spiritual terms.

... We cannot be interested in the salvation of individual personalities without being at once con-

cerned about the slums that damn them or the unemployment that works havoc to the spirit of man no less than to his body.

"We are agreed that our emphasis on spiritual values calls for a rebuilding of our economic life. Private profit as the cornerstone of the economic order appeals to men to be selfish when the Christian Gospel bids them be unselfish and seek the common good. We plead, therefore, for a courageous facing of the cause and cure of our present situation in terms of the Christian principle that the aim of any economic system should be the welfare of the people. While the churches should stand above any political or economic partisanship, they cannot be indifferent to the central issue as to whether our economic order is to have a Christian or an unchristian basis.

"We are agreed in dedicating ourselves afresh to the task of securing an international order in accordance with the mind of Christ. We note the forbidding aspect of the present world situation, the clashing interests, the swollen armaments of rival powers, the exaggerated nationalism, the suspicions and the heated passions which presage war. But knowing peace to be God's will for men, we must maintain our faith that it can truly be achieved. If others surrender to the necessity of war, we the more must see clearly and say boldly that the spirit of war and the spirit of Christ can never be reconciled and that we do not hesitate which to choose.

"We are agreed in regarding good will, understanding and coöperation among the races as a crucial spiritual problem both in our own country and in the world at large. The acute manifestations of racial prejudice against the Jews in Germany, the unjust discriminations against Negroes and other racial minorities in



America, and the appalling increase this year in lynching—all evidences of moral confusion—are a solemn warning of disruptive forces that threaten the unity of mankind.

"We are agreed in regarding these tasks of the present hour as a clear summons to greater coöperation among all Christians. At a time when the spirit of coöperation is seen to be the keystone to recovery in our economic and our international life, the Christian churches should set the supreme example of coöpera-

tion. For coöperation is of the very essence of the Christian way of life."

Other sections of this impressive message (which can be had in full on request to the office of the Federal Council of Churches) deal with the spiritual values endangered by the liquor traffic, the spiritual significance of the Christian family, the spiritual opportunity of youth today and the necessity for undergirding any program of economic recovery with "a nationwide effort for moral and spiritual recovery and advance."

## *Naval Building Program Held Unjustified*

AT THE annual meeting of the Conference on the Cause and Cure of War, held in Washington, January 6-8, under the chairmanship of Mrs. Carrie Chapman Catt, the keynote address was delivered by the Rev. Walter W. Van Kirk, executive secretary of the Federal Council's Department of International Justice and Goodwill. He expressed warm appreciation of the steps which have recently been taken by the American government and the Pan-American Conference at Montevideo to bring about better understanding in the Western Hemisphere, especially by the renouncing of the principle of armed intervention by the United States in any Latin American country. Mr. Van Kirk praised the administration for its "commendable restraint" in its recent relations with Cuba, and declared that Mr. Roosevelt's policy of non-intervention "is a tremendous gain for peace." The speaker, however, found much to regret in the administration's new naval building program and emphasized the moral weakness involved in spending hundreds of millions of dollars on naval construction at a time when schools are closing and children being denied the opportunity for education because of lack of funds. On this point Mr. Van Kirk made the following vigorous statement:

"The United States is engaged in the greatest naval building program ever launched in our peace-time history. The fact that the armament race has proceeded under treaty rules does not make it any less a race. More than \$300,000,000 have been appropriated by the Public Works Administration for naval building and other military purposes. Congressional leaders are now suggesting that an additional \$500,000,000 be earmarked for future naval construction. We have gone mad. We are spending hundreds of millions of dollars for naval construction at the very moment when schools are closing and children are obliged to walk the streets because there is no money with which to pay their teachers. The National Education Association estimates that 110,000 children of school age are being denied education; 150,000 are being schooled in temporary shacks; 250,000 more are getting only part-time education. The Association further states that 18,000 rural schools are closed; 80,000 teachers are jobless; 30,000 being on relief.

"At a time when schools are closing down, when teachers are unpaid and social and cultural agencies are facing financial chaos, the United States is participating in a military program that makes a prior claim upon our national wealth."

## *Rallying the Churches for Evangelistic Emphasis*

DURING JANUARY, no fewer than twelve city-wide conferences on evangelism were held in Eastern and Southern states under the direction of the Federal Council's Department of Evangelism. This series followed close on the heels of the Pacific Coast conferences in November and the meeting in Boston on December 11. At the Boston meeting the speakers were Albert W. Beaven, Charles E. Burton, Charles L. Goodell and Jesse M. Bader, the Boston Federation of Churches being responsible for all the arrangements. Meetings were held at Staten Island, N. Y., on January 3 in three centers. On January 4, a conference of the Manhattan pastors was held at the Fifth Avenue Presbyterian Church, under the auspices

of the Greater New York Federation of Churches. Among the themes presented were: "The Imperishable Evangel of Eternal Salvation," by the Right Rev. Philip Cook, Wilmington, Del.; "A Witnessing Church in a Changing World," by Dr. Joseph R. Sizoo, of Washington, D. C.; "The Christ We Forget," by Dr. Goodell; "The Evangelism of Childhood and Youth," by Dr. Bader; "Developing the Life of the Church Membership," by Dr. F. L. Fagley. Dr. C. C. Rasmussen of Washington, D. C., spoke on "The Pastor an Evangelist," and told how the Lutheran church, of which he is pastor, had tripled its membership in less than two years.

On January 5, Dr. Goodell addressed the National



Association of Evangelists, who held a week's session in Philadelphia at the Baptist Temple.

On January 8, the first of the Southern conferences was held under the auspices of the Church Federation of Washington, D. C. The succeeding conferences were as follows: Richmond, Va., Jan. 9; Raleigh, N. C., Jan. 10; Columbia, S. C., Jan. 11; Charleston, S. C., Jan. 12; Jacksonville, Fla., Jan. 15; Tampa, Jan. 16; St. Petersburg, Jan. 17; West Palm Beach, Jan. 18; Atlanta, Ga., Jan. 22. The team of speakers was made up of leading representatives of the cooperating communions. During early February, similar gatherings

will be held in Louisville, Nashville, Birmingham, Montgomery and New Orleans.

Throughout the conferences the attitude of the ministers was one of great expectancy that the weeks ahead will show marked evidence of spiritual revival.

#### ANNUAL MEETING

The Federal Council's Department of Evangelism will hold its Annual Meeting in Columbus, Ohio, during the week following Easter Sunday. The Conference will begin on Tuesday afternoon, April 3, and conclude on Thursday noon, April 5.

### World Friendship Projects for 1934

What greater need does the world have than that for friendship? How its troubles would melt away were the warm breezes of goodwill and brotherliness to sweep over the frozen barriers that separate classes, nations and races!

To help meet this need the Committee on World Friendship among Children is inviting American boys and girls to join in a World Fellowship of Friendly Young People. Its program for 1934 includes the sending of Friendship Picture Post-Cards to boys and girls in France, Holland, Japan and the Philippines and the writing of World Goodwill Messages.

The Friendship Picture Post-Cards are issued in sets of five and sold only in sets at the rate of 15 cents a set. They show, in colors, Ocean Travel Then and Now, The Statue of Liberty Lighting the World, The Peace Palace at the Hague, The Washington Monument and the Japanese Cherry Trees, and The Memorial Bridge at Buffalo. Each card carries the following friendship message in French, Dutch and English: "If I had wings I would fly to visit you. Instead I send you this Friendship Picture Card. Your new friend."

American boys and girls up to fifteen years of age, in public, private and church schools and in junior societies and organizations, are also invited to write World Goodwill Messages. The best message in each school or group should be forwarded to the New York office (287 Fourth Avenue) by March 15, 1934. The one chosen by the National Committee of Selection will be the American Children's Goodwill Message for 1934. It will be published and broadcast in this and in other lands on World Goodwill Day (May 18). Each message should be not longer than 150 words. It should be signed and should also give the name of the school or group, and the grade, age and home address of the writer.

Ten Supplementary Projects for the promotion of world-mindedness and international appreciation are also described in "Helps for Teachers and Leaders in Promoting World Friendship Projects" (5c).

### For Use During Lent

By a coöperative arrangement between the Congregational-Christian Commission on Evangelism and the Devotional Life and the Federal Council of Churches, the Fellowship of Prayer is again made available for use in all denominations. Year after year, this devotional manual for the Lenten season has won an increasing place for itself, until it is now making a widespread contribution to the strengthening of the spiritual life.

One of the noteworthy features of the promotional plan is the printing of an edition running into hundreds of thousands of copies, thus making it possible to furnish a booklet of thirty-two pages at the price of three cents each, or \$2.00 per hundred. (Address, Commission on Evangelism and the Devotional Life, 287 Fourth Avenue, New York.) Many pastors secure copies of the Fellowship of Prayer and place them in the hands of all the families in their congregation at the beginning of Lent. The daily meditations and prayers and the selections from Scripture have been prepared this year by Dr. Charles E. Jefferson. His spiritual discernment and his literary gifts make this year's booklet one of exceptional value and beauty.

### Program for Home Missions Advance

As a result of the action taken by the Home Missions Council and the Council of Women for Home Missions at their annual meetings, January 8-11, a new "Five Year Program of Coöperative Home Missions Advance" has been launched. It is based upon the findings of the Committee on Review and Forecast, published in "Home Missions Today and Tomorrow," which is reviewed upon another page of the BULLETIN. Copies of the plan can be had on request to the Home Missions Council, 105 East 22nd Street, New York.

The primary emphasis of the new program is coöperation in arousing the churches of the nation to a fresh appreciation of their missionary responsibility. A nationwide series of state conventions and conferences is to be set up which will undertake to make a combined presentation of the task of American Prot-



estantism. In order to direct attention to the whole task of the whole Church other interdenominational agencies have been invited to participate in the program. The Federal Council of the Churches has already arranged to do so and it is expected that the International Council of Religious Education, the Foreign Missions Conference of North America and probably still other educational and missionary organizations will do likewise.

### World Day of Prayer, February 16

For the 1934 observance of the World Day of Prayer, promoted jointly by the Council of Women for Home Missions, the Federation of Woman's Boards of Foreign Missions, and the National Council of Federated Church Women on the first Friday of Lent each year, helpful materials have been prepared for local groups. The theme is, *Pray for the Peace of Jerusalem*. The Call has gone out to all the world. In the U. S. A. alone 450,000 Calls to Prayer have been distributed.

The observance of this interdenominational Day for both Home and Foreign Missions became world-wide in 1927. At first observed only by women, it is now adopted by an increasing number of young people's groups and children, for whom special programs are prepared.

Free-will offerings are received on the Day of Prayer. In Portuguese West Africa last year "the women came with baskets of corn, beans, cornmeal, eggs, chickens, and only a few brought money." By agreement of the coöperating organizations, the interdenominational enterprises chosen for the offerings are: (1) Christian Literature for Women and Children in Mission Lands; (2) Women's Union Christian Colleges in Foreign Fields; (3) Christian Service among Migrant Families; (4) Religious Education Directors in Government Indian Boarding and Day Schools. Offerings should be sent to the Council of Women for Home Missions, 105 East 22nd Street, New York City, or to the Federation of Woman's Boards of Foreign Missions, 419 Fourth Avenue, New York City.

### Quakers Plan Future Work

About forty field workers of the American Friends Service Committee gathered in Washington, January 19-21, coming from their posts in West Virginia, Kentucky, Western Pennsylvania and Ohio, where they are engaged in a wide variety of service in the bituminous coal fields, including relief, child feeding, rehabilitation, community recreation and adult education. The conference offered opportunity for helpful interchange of experience, and the workers returned to their stations inspired with a new spirit of unity.

Addresses were made by Dr. M. L. Wilson, Director

of the Subsistence Homestead Division in the Department of the Interior; Henry J. Cadbury, Chairman, and Clarence E. Pickett, Executive Secretary, of the American Friends Service Committee. A round-table discussion on a comprehensive program for relief and rehabilitation in the coal fields was participated in by Grace Abbott, Chief of the U. S. Children's Bureau; Robert E. Bondy, Director of Disaster and Civilian Relief, American Red Cross; Harry L. Hopkins, Federal Emergency Relief Administrator; James Myers, Federal Council of Churches; Louise Stanley, Chief of U. S. Bureau of Home Economics.

The Federal Council of Churches has been actively coöperating with the American Friends Service Committee for the past two years in this constructive program. Contributions are urgently needed for its continuance. Checks should be made payable to Olive Van Horn, Treasurer, 105 East 22nd Street, New York. Clothing should be sent, postpaid, to American Friends Service Committee, 1515 Cherry Street, Philadelphia.

### Nebraska Organizes for Coöperation

The Nebraska Council of Churches and Christian Education was organized at Lincoln on January 15. Nebraska is the fourth state to bring about the unification of its Protestant forces in an inclusive council in which the whole Church of the whole state can work at the whole task. In Connecticut, New York and Massachusetts this was effected by a merger of the Federation of Churches and the Council of Religious Education. In Nebraska the conditions were different. There was no federation of churches in the state. There was a Home Missions Council which had accomplished much in the field of comity. There was a Council of Christian Education whose executive secretary was vitally interested in all aspects of Christian coöperation. The real initiative for a unified body came from the pastors. When in January, 1931, a Convocation of Ministers was held in Lincoln for fellowship and mutual helpfulness, they created "a commission of pastors to study the feasibility of plans for closer coöperation among the Protestant churches of Nebraska." Never did a commission take its task more seriously. It presented a well-thought-out plan which was approved by the Convocation of 1933 and referred to the state denominational bodies for official adoption. One by one the denominations voted approval during 1933 and appointed official delegates who launched the new organization. The new Council has its headquarters in the Y. M. C. A. Building in Lincoln. Other states wishing to strengthen the coöperative work of the churches can secure helpful information by writing to the Secretary, Rev. John C. White.

The officers of the Nebraska Council of Churches and Christian Education are Alva V. King, president,



C. H. Walcott and R. L. Thorp, vice-presidents, John C. White, general secretary.

The fourth convocation of ministers, which was held during the past month, was larger than any previously held. There were about four hundred in attendance.

### Dr. Brown Returns from Europe

Dr. William Adams Brown, Chairman of the Administrative Committee of the Universal Christian Council, returned to the United States on January 10. Dr. Brown thus brings to an end a long sojourn in Europe during which he has been of great assistance to the cause of a more coöperative, united and effective Christian Church.

In his work for the Universal Christian Council he has been engaged in important deputations and consultations from one end of the Continent to the other. Closely allied with this work have been his undertakings with respect to the World Conference on Faith and Order, the World Alliance for International Friendship, and the International Missionary Council. He has attended two meetings of the newly formed consultative group representing these movements in conjunction with the Universal Christian Council and the World Student Christian Federation.

As chairman of the Board of Trustees of the American Women's College in Constantinople, Dr. Brown made one trip to Turkey, and while there conferred with the leaders of the Eastern Orthodox Churches, in the interest of closer coöperation with them at every point where the work of Protestant Churches is in touch with theirs.

Not least among the many activities which have claimed his time and thought has been the fullest possible coördination of the research work being done in Geneva by the agencies of the ecumenical movements. He feels that real progress has been made in the rela-

tions both of the persons engaged in this work and the organizations carrying it on.

The contribution which Dr. Brown has made of his time and energy—he has gone everywhere at his own expense—is one which all friends of a greater Christian unity deeply appreciate.

### Congregationalists Work Against Child Labor

Systematic work is being carried on by the Department of Social Relations of the Congregational Education Society to rally Congregational and Christian forces in favor of the Child Labor Amendment. Miss Helen Grace Murray is pushing this work with skill and vigor.

Twenty-four state conferences of the Congregational and Christian churches have appointed chairmen for social relations, and thirty-four state women's organizations have done likewise. Miss Murray keeps these chairmen informed through a monthly news letter, special reports on legislative proposals and other sources of information. She has written articles on child labor for the *Adult Bible Class Magazine* and for the young people's journal.

An unprecedented amount of activity on the part of church people has resulted, representatives in state legislatures being approached by committees and resolutions being forwarded to legislators by many church groups. Commissioner of Labor Joseph M. Tone, of Connecticut, says: "I am very glad to acknowledge the debt that this department owes to the Congregational ministers and to the clergy of all the other religious denominations of this state. Due to vigorous support given to us in many ways—by the churches and other interested organizations—this department was able to pass more social legislation during the last session of the Legislature than has been passed for the preceding thirty years."

Twenty states have now ratified the Child Labor Amendment, which makes it necessary for only sixteen more to vote favorably in order to make it effective.

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# NEWS OF INTERCHURCH COÖPERATION

## "An American Adventure"

On the evening of January 22, 2,000 people gathered at the Hotel Pennsylvania to hear a report from the deputation of three—a Protestant minister, a Catholic priest and a Jewish rabbi—who had just returned from a joint itinerary across the continent in the interest of amity and understanding among Americans of all faiths. The meeting was sponsored by the National Conference of Jews and Christians, which also had been responsible for the itinerary of the three religious leaders, Rev. Everett R. Clinchy, Father J. Elliot Ross and Rabbi Morris S. Lazaron. The chairman of the evening was Hon. Charles S. Tuttle. The Co-Chairmen of the National Conference are Hon. Newton D. Baker (Protestant), Carlton J. H. Hayes (Catholic), Roger W. Straus (Jewish).

In the presentation of their program, the speakers were at pains to point out that there is no attempt to reduce the convictions of the various groups to a least common denominator. Emphasis was laid upon the importance of recognizing the contribution which each group can make to the life of the nation as a whole. Those who are interested in securing a fuller report of the meeting and of the conferences which preceded it, may secure the Information Bulletin of the National Conference of Jews and Christians, 287 Fourth Avenue, New York, on request.

## King of England Sends Message

At the December meeting of the Executive Committee of the Federal Council of Churches, Dr. Rivington D. Lord, Recording Secretary of the Coun-

cil, presented a message from the King of England to the clergy of the United States. Dr. Lord was an invited guest at the Royal Garden Party held at Buckingham Palace, London, on July 20, 1933. When presented to the King, he voiced the congratulations and good wishes of the clergy of the bodies associated with the Federal Council of Churches. The King said in reply:

"I deeply appreciate the congratulations and good wishes you have just extended and I am glad of this opportunity to extend to you and through you to the clergy of the United States my sincere appreciation of your united prayers at the time of my recent illness. On your return please convey to them my felicitations and good wishes."

## Church Union Consummated

The organic union of two large denominations, the Reformed Church in the U. S. and the Evangelical Synod of N. A., will be effected next June. Arrangements for consummating the union at Cleveland, Ohio, June 26 and 27, 1934, are now being made by the Commissions on Union of the two churches, of which Dr. George W. Richards of Lancaster, Pa., and Dr. L. W. Goebel of Chicago are the chairmen. The new denomination, to be known as The Evangelical and Reformed Church, will be represented in almost every state and will have a membership of 675,000.

## Inter-Racial Contacts in South Africa

Dr. George E. Haynes, Executive

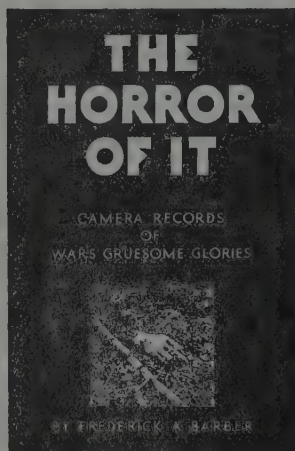
Secretary of the Federal Council's Department of Race Relations, has received a report from Ray E. Phillips, one of the missionaries of the American Board, who is doing a notable work over the seventy miles of the great gold-mining area of which Johannesburg is the center. "For the first time in the history of Johannesburg," wrote Mr. Phillips, "it has been impossible for scores of native youths living in our big townships to obtain employment." Mr. Phillips describes the organization of unemployed boys clubs that have gathered over two hundred of these boys into work and play units. He tells also of an International Club of over two hundred members composed of Chinese, Indians, Colored (mixed-bloods), Natives (Negroid) and "eighteen or twenty brands of white folk who have met regularly in a variety of gatherings." He relates that films showing scenes of native life have been much used in white churches, universities, high schools and other places where they are eager to know of native affairs. He says further, "We have been privileged to use for several meetings Bishop David Henry Sims, who has just come to South Africa to head up the work of the African Methodist Episcopal Church. He is a powerful orator and tactful speaker and has made a profound impression on white groups here."

## Orthodox Church on Calendar Reform

Archbishop Germanos, Metropolitan of Thyateira and one of the leading figures in the Eastern Orthodox Church, has

"When we talk of war, if we are realistic and honest, this is what we mean."

—DR. HARRY EMERSON FOSDICK



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called attention to an article published in the official organ of the Oecumenical Patriarch which approves both the proposal to stabilize the date of Easter and also the general revision of the calendar according to "the twelve-months equal-quarter plan." Archbishop Germanos definitely declares that the Eastern Church is opposed to any thirteen-month calendar. The calendar which is favored by the Eastern Orthodox Church is the type known in America as the "World Calendar," the interests of which are being promoted by the World Calendar Association, 485 Madison Avenue, New York.

### Coöperative Leadership in Louisville

The Louisville, Kentucky, Council of Churches at the beginning of this year has begun to employ a full-time executive secretary and has elected Rev. John Lowe Fort, former pastor of the Trinity Methodist Episcopal Church of that city and for several years president of the Council of Churches, to that position.

### A New Year's Service of Unity

A unique service was held in Dallas, Texas, on New Year's Day which re-

vealed an impressive spirit of unity. It was a Communion Service in which twelve ministers of different churches presided and in which sixty members of the official boards of the various communions distributed the emblems. The choir was composed of fifty ministers of various communions. There was an attendance of approximately 2,000. According to a report received from Dr. Graham Frank, minister of the Central Christian Church of Dallas, the service made a profound impression on the city and succeeded both in giving a deep religious emphasis to the beginning of the New Year and in manifesting fellowship among the Christians of the city.

## AMONG THE BEST NEW BOOKS

### Modern Industry and the African

*Edited by J. MERLE DAVIS*

International Missionary Council, 419 Fourth Ave., New York. \$2.50.

To the select circle of the most distinguished socio-religious studies this volume deserves to be added. It demonstrates the value of the International Missionary Council's Department of Social and Industrial Research, of which this is the first published product, and enhances the reputation of its director.

The problem was to make a first-hand investigation of the radical changes going on in Northern Rhodesia because of the employment of large numbers of Bantu tribesmen in the newly opened copper mines and to suggest what the missions, the government and the mining companies could and should do on behalf of the Natives. Like the Fact-Finding staff sent to Asia by the Institute of Social and Religious Research, the Commission that went to Africa was composed of specialists, each at home with one of the main factors involved—the industrial, sociological, governmental, or religious.

The volume falls into five parts, supplemented by five appendices and six maps. Let me give a tip to busy people: read first the Introduction, then skip to Part 5, in which the editor brings the data of the entire study to bear on mission problems. The practical conclusions number seventy-five, subdivided under social welfare, economics, government and missions, education, religious work and missionary personnel. I shall be surprised if most readers, after finishing Part 5, do not decide to check and supplement it by delving into the data on social and economic conditions and on Government in Parts 2, 3, and 4.

The force that has upset the equilibrium of the old Native life in Rhodesia is the pressure of the copper mines for cheap labor. Until the mines were opened a few years ago the missions had to deal only with a backward, simple people and a few white traders. But the mines have precipitated a change "which in its scale and violence is comparable with the industrial revolution of the eighteenth and nineteenth centuries in Europe. Forms of economic organization and of the technique of production which have existed for centuries are being modified and transformed within a single generation." The con-

flicting forces engaged in this area might almost be the characters in a Greek tragedy: the childlike African, the masterful mining companies whose demand for labor tears the Bantu men away from family and forest and authority of chief and elders to a distant "location," and the missionaries leading the fear-ridden Africans one by one into joyous Christian faith only to see them overwhelmed by the new paganism learned at the mines; and over all, like the Fates, works the lust of the white man for wealth and dominion.

The volume presents a wealth of material to help the missions meet this baffling situation, and it also makes some discriminating suggestions for the benefit of the Government and mining corporations. The missionaries are exhorted to support the beneficent policy followed by the Government in recent years, called Indirect Rule, by which is meant, the restoration of the moral authority of the tribal chiefs and of the social controls rooted in the traditions of the people. While this policy inevitably revives certain objectionable heathen practices, its net result is to check the demoralization of Native society.

The Commission urges the unification of the work of all the Protestant Free Churches in the copper belt under the general supervision of a church council, and gives high praise to the pooling of the work of several missions in Katanga under the lead of the strong Methodist mission: a plan, by the way, that might be applicable to home mission comity. The sectarianism carried to Africa by Western missions finds a distressingly fertile soil; witness, in the Union of South Africa, the tragi-comic array of 300 Native Separatist churches, whose sometimes amusing titles occupy seven pages in the appendix.

GALEN M. FISHER.

### Home Missions Today and Tomorrow

*Edited by HERMANN N. MORSE*

435 pages. \$2.00.

Home Missions Council, 105 East 22nd Street, New York.

What the Laymen's Foreign Missions Inquiry did to focus attention upon the missionary situation abroad this report by the Committee on Five-Year Program of Survey and Adjustment does for the missionary situation at home. The

present study—fortunately—lacks the controversial quality which made the foreign missions report the subject of extended newspaper discussion; it is, however, a thoroughgoing, discriminating and constructive analysis of the changes which confront home missions and a courageous appraisal of policies, programs and methods.

Dr. Morse has assembled an array of facts which are not only a full-sized picture of missionary work but also an interpretation of the whole religious and social situation in America. No one can read the volume without hearing a prophetic call for a larger Christian statesmanship and especially for a greatly increased measure of coöperation.

Much attention is given to the fact that just as the State has endeavored to provide equality of educational opportunity in places which would be handicapped if they had to depend upon local resources, so the Church must accept the responsibility of making a religious ministry available to the less privileged. The missionary movement is, however, conceived not in individualistic terms but in terms of building a nation that will be truly Christian in every aspect of its life.

The report recognizes that the spirit of sectarianism is one of the greatest difficulties in missionary advance. It believes, however, that this spirit can be overcome without waiting for some far-off day when complete union may have been achieved. The emphasis is placed upon the practicability of actual coöperation today among all the missionary agencies in every plan and program. In a word, it is a working and functional unity which is set forth as an immediate necessity, the Committee apparently being of the judgment that if this can be secured now the problem of future union will take care of itself.

This is a volume not merely for missionary workers but for every pastor or layman who is interested in understanding the responsibility and opportunity of the Christian Church in America.

### The New Church in the New Germany

By CHARLES S. MACFARLAND  
Macmillan. \$2.25.

The struggle now taking place in German Protestantism for the preservation



of spiritual freedom against attempted domination by political power is one in which the Christian Church everywhere has a vital stake. Dr. Macfarland is in an exceptional position to interpret it. Many years of first-hand acquaintance with German religious leaders give him a background of sympathetic understanding. To this he has recently added the qualification of several weeks' residence in Germany.

The book brings together the official documents, carefully translated from the German, which one needs for an adequate knowledge of the so-called "German Christians," the protesting group known as "The New Reformation Movement," the constitution of the new Protestant Church, the Roman Catholic Concordat and the much debated "Aryan paragraph." There is no other English source where one can find the same amount of reliable information on the German church situation.

The outstanding impression left by Dr. Macfarland's portrayal is one of admiration for the German pastors who, in a time when all dissent was being crushed by the iron hand of the Nazi régime, had the courage to stand out against the efforts to force the Church completely into line with governmental policies. The fact that it was only in the Church that a defense of freedom appeared may well hearten Christians everywhere and give them a new faith in the Church.

Doctor Macfarland sees some elements of positive value in the "German Christian" movement—at least in its effort to revive the Church by bringing it closer to the life of the people. He finds real virtues in Hitler, while condemning many of his policies and methods, especially his treatment of the Jews. He has hope that out of the present confusion there may come a strengthened and vitalized Protestantism. SAMUEL MCCREA CAVERT.

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## Brief Notes on New Religious Books

**THE CHRISTIAN MISSION IN THE MODERN WORLD.** By William David Schermerhorn. Abingdon Press. \$2.50.

This volume, by a member of the deputation from the American Society of Church History, which sought to check up on recent changes in the mission field, is a valuable supplement to the Laymen's Foreign Missions Inquiry.

**THE FOUR GOSPELS: A New Translation.** By Charles Cutler Torrey. Harper's. \$3.00.

This translation into modern language is based upon and somewhat influenced by the translator's studies of the origin, dates and history of the four gospels.

**THE NATURE OF RELIGION.** By Georg Wobbermin. Crowell. \$3.50.

This study, both scientific and philosophical, and with a deep interest in conserving the values of human experience, is a keen critique both of the naturalism of the theological left and of the extreme right of Barthian transcendentalism. It presents with insight the prevalent schools of theology and philosophy, mainly in Germany. The emphasis upon all the fundamentals of Christian faith is of especial interest as coming from a member of the "German Christian" party, some of whose leaders have adopted principles which are non-Christian and even anti-Christian.

**THE RESURRECTION OF THE DEAD.** By Karl Barth. Revell. \$1.50.

The translation of such volumes as this will do far more to interpret the signifi-

cance and values of Barthianism than the many critiques of Barth that have appeared. This high appreciation of Pauline thought is in complete contradiction to the repudiation of Paul by the radical "German Christians" with whom Barth is valorously contending in reference to their entire theory of Christianity.

**AND THE LIFE EVERLASTING.** By John Baillie. Scribner's. \$2.50.

Over against the modern disparagement of "otherworldliness," the author leads us, through history, philosophy and human experience, to a view of the "true relations of secular and sacred" which turns from "a radical pessimism" to "the hope of everlasting life with God." The author is far from content with the mere assurance of existence in a life beyond, but seeks to determine its nature and quality in lofty terms.

**THE DEVELOPMENT OF MODERN CATHOLICISM.** By Wilfred L. Knox and A. R. Vidler. Morehouse Publishing Company. \$2.75.

This "appeal to a Catholicism (not Roman Catholicism) which is liberal and a Liberalism which is Catholic" is a critical review of the several outstanding theological movements of past and present generations, tracing the steps by which the Tractarian revival has adapted itself to the succeeding changes in every department of human thought.

**MARTIN LUTHER, OAK OF SAXONY.** By Edwin P. Booth. Round Table Press. \$2.50.

This volume is of especial value as an analysis of Luther's character.

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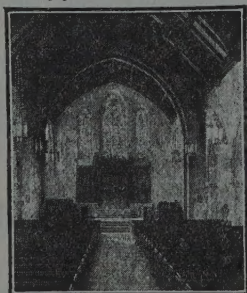
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